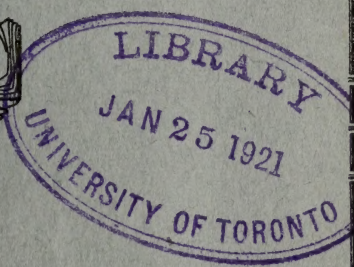
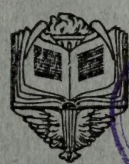


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# THE HEART OF GOD



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ROLAND, Man.

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## PREFACE

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We stand on the shores of the sea of life on whose waves human wreckage floats by, tossed on the billows of adversity, and broken on the rocks of fate, and the many eternally sink in the dark waters of oblivion. But out of this wreckage of human woe we may salvage a semi-civilized host to people our vast Canadian prairies, who will gather new forces of life as they catch the inspiration of Western hope and energy, for out of the eternal hills of the West ripple and rush the waters that bring verdure, bloom and fragrance to this great lone land in which have been conserved, for unknown ages, immense wealth of soil, mine and forest.

We vision this natural redemptive heritage of man, overshadowed by the mighty Rockies, peopled by a unity of nations, races and creeds, for over these eternal hills of God comes the spirit of life, perhaps with the soft South winds, and broods over the mind and soul of this one time congealed mass of humanity, and breathes into its life Brotherhood, Love and Faith, and strews its pathway with the bounties of intelligent peaceful effort; and in harmony of purpose they pluck the golden fruit of truth from the Tree of Life.

We vision the possibilities inherent in nature and man to unify the crudent human elements into ideal unity of true national and social life, and we are always right when we assert that the greatest potential forces are the silent forces of Nature, Love, Truth and Righteousness, and in man must be the fulfillment of all the verities of God, Heaven and the Universe, as the objective of God's creative thought and purpose in unified humanity.





# The Heart of God

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This essay is no new idea. The truth of life originated in eternal thought before all worlds, and is a perfect harmony with creative design and purpose. We may truthfully assume that we are the objective of creation, that all things exist for us, and that we alone can glorify the Creator and be glorified by Him. There is nothing in the universe greater than man but his Creator, and in order that the possibilities in our life may fulfil the eternal thought, purpose and design in creation, the importance of knowing the creative purpose and design in our life is evident.

The river of humanity flows on and on into the ocean of eternity, and none can come back to tell us what became of the multitudes that no man can number, therefore we will ever want to know from where we came and where we are going to. We will ever want to investigate the fact of life and know our relationship to our Creator. If it be the closest possible relationship of oneness, of Sonship, of eternal existence and likeness, if we have to discover not only the fact of the Creator but also the fact of our true relationship, we will naturally want to know what provision is made in the eternal creative thought as to how we may know the truth. If the world could measure up to true manhood and true womanhood apart from the knowledge of the truth about God, the world should be infinitely better than it is, for we have no reason to believe that the world has a very comprehensive knowledge of God as the Truth of Life, but is in a state of evolution towards actual truth, and loyalty to truth is perhaps the strongest moral force in man—loyalty to his God whom he hath not seen—loyalty to the land of his nativity—to principles of righteousness—loyalty to the Church that gives him thought of God, of fellowship and brotherhood. The Psalmist beautifully expresses the loyalty of God's people to the Church that gave them their religious or spiritual birth. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my



mouth if I prefer not Jerusalem above my chiefest joy." The same devout loyalty to truth is supreme moral greatness.

The universe of nature is man's heritage, his source of knowledge, intelligence and existence, and this divine provision for man's need existed eternally in creative thought. God's design in creation was dominated by an infinite love of fatherhood; He proposed to create man in His image, in oneness with Himself, in whom He might enthrone His divine likeness and associate him in fellowship with Himself eternally. So God made man with the possibility of discovering his Creator through his own being, for He is discovered in our life as love and righteousness; man under right conditions loves nature in its vastness, majesty and beauty, and in it we discover God also; mind and soul, truth and love are an uncreated unity apart from material creation, and we may create conditions in human life that are as eternal as God or man, and our life may measure up to the divine design.

We may flood the world with secular knowledge, religious theories, progressive thought and action, and the resultant civilization may be inhuman, soulless and Godless. The greatest human-divine authority taught in harmony with nature, and our experience that the presence of the Creator in our life leads to the highest experience and attainments, and that civilization to be righteous must be based upon this immortal principle.

Religions have outlived the many thousand years of progressive civilization and the stupendous advance of culture, science, commerce and agriculture, and have projected into this modern age of advancement the pagan theories, traditions and superstitious religious beliefs of all ages. However, there is no eternal existence in any religion, and they are all limited by the evolution in thought and faith that will evolve a true civilization, based upon the revelation of God in His universe of nature, and man, and to know God as Christ revealed Him is all of life, present and eternal.

However, in this most tragic but not the darkest age in in the world's history, Life is undergoing its greatest evolution leading up to Revolution in thought and life, in Church and State, shaping man's destiny more in harmony with the eternal purpose.

The Divine Creator transformed the lifeless void, the vastitudes of space, into the complex being of universe, and He is the ever-present, active force in His limitless creation, ever conserving the elements of its being. This en-



ergy of life would ever be the hidden secret of eternity were it not that God said: "Let us make man in Our likeness that he may discover the truth of life and ever be the eternal objective of creation, whose being will ever be evolutionary, whose activities ever progressive, social, benevolent, righteous, ever seeking his affinity in personal life, his natural environment, evidence of his divine origin."

We are ever conscious of the supernatural in nature and the soul; the heavens declare it and the soul light of the stars is evidence of the infinite intelligence that created them. The voice of these living things touched into being by supernatural power tell of the fact of God, for the fragrance, bloom and verdure of nature, the majesty of the mountains, the ripple and rush of the rivers, the grandeur of the ocean as wrought into tempest by unseen forces, and the glory of the heavens declare to us the genius of creation, for into all this glory of nature the refined mind and soul reads the beautiful that to the benighted mind and soul are but things of utility, for in the eternal creative thought nature is to be an inspiration to our spiritual life, and the soul may be as resistable to the crude and debasing as the rocks on the wave-beaten shore. However, the most beautiful thing in nature is human life with its complexity of design, its beauty of conformation and the glory of its purpose as the temple of mind and soul into which we may read all the beautiful things of time and eternity.

These silent forces in nature and the soul are the infinitely great forces that reveal the truth of life. We may figure out the complex mechanism of nature through the vastness of space as to the design and purpose of infinite mind. We may discover God not only in the majesty of nature, but our intelligence and human faith is as fully convinced of the daintiest flower that blooms under the shimmer of Northern Lights, or by the spirit of the South, its balmy breezes, the song of the oriole, or the wild passion of its cyclone, the spirit of the hills, the soul of man, or the tender touch of mother love. These were ever in the creative thought of the Deity whom we worship, whom no man hath seen or comprehended His being. This unseen God expresses Himself through nature and the soul and mind qualities as conscious divine presence in our being. But we are not designed to comprehend fully God who is spirit, but we have sufficient evidence of the goodness and love of God in whom we may live the fulness of life, and the possibilities of our being find their fulfilment in fellowship and unity with God.

Man and Nature are a productive unity, and the vastitude of creation is an expression of human need. The fact



that the universe may have been created millions of years before man is no evidence that all things were not created for him, who is a unity with nature.

When we are dealing righteously with the problems of human life, we become closely associated with God in His eternal purpose in man, for whom He has in common conserved all the resources of nature, every element of which is inseparable to His existence as an intellectual, spiritual, natural unity with God. Whether man is a product of nature or not is immaterial to the fact of his divinity, for nature is evidently as divine a creation as physical man, for God-given nature, together with man's labor, are the source of our daily bread and our existence, so the problems of time and eternity may be equally great and equally vital to our life, but under wrong conditions life is abhorrent, for it is a crime against the truth of life to buy and sell humanity. There is no greater hindrance to the evolution of man toward absolute equality, toward measuring up to the Christ standard of life than the inhuman and barbarous traffic in human labor! selling our time and labor to be dominated by another is demoralizing to our manhood and womanhood, and is evidence of a crude civilization which the Church of God alone can correct or permit to become infinitely worse.

God designed that the resources of nature be as free and equal to all as the air we breathe, and as abundant in their eternal supply, and there can be no just addition of wealth to our actual need that violates the divine principle of the equality of life.

Christ taught that daily bread is of infinitely more importance than wealth, and conditions affected by the late war has confirmed Christ's teaching. Wealth is something entirely apart from the best possible human life. The devil had a right conception of wealth when he said to Jesus: "All these things will I give you if you fall down and worship me," for wealth is the result of prostituted human life.

It is a crime to monopolize natural resources that are not legitimately our own, a vain wish to lord it over God's heritage to man.

No person has any moral right to great riches. To be immensely rich is a violation of God and man's sense of justice, and the most degenerate source of evil in human life. Wealth may be a legalized monopoly of Nature's resources and debased labor, which is evidence that the truth of life is not fully apprehended in this Christian age, or that we do not apprehend that intelligent industry has



divine right and freedom to all the resources of nature, as God's common gift to man.

A righteous equality of privilege in acquiring the legitimate things of life would immensely affect our human equality. We find a thousand and one visible inequalities of modern life, equally as great curse to humanity as the Great War, and these are indicators of the condition of the moral atmosphere of modern civilization which has reached the climax of human inequality, but God, Man and Nature as a unity will clothe the earth with the joy and gladness of human brotherhood.

An intelligent, thoughtful, spiritual person whose conception of truth is reasonably correct, who knows the principles upon which right conditions of life are founded, knows that life in its present universal condition must undergo a complete revolution towards progressive idealism. For all our institutions, educational, commercial and financial, our lands, mines, forest, all our natural resources will be nationalized and financed by nationalized capital.

An intelligent, righteous adjustment of all questions should be based upon the divine principle of human equality, and so simplified that all individuals and nations should be given a possibility of measuring up to the true standard of life. Universal reconstruction will not be ideal, human or divine, if its objective is not absolute human equality, which conditions of life cannot breed war, strikes or crime, famine or pestilence, and poverty would be unknown. Nothing less than this life will satisfy God and the great mass of humanity, and this divine principle of equality will assert itself more and more until God's eternal creative and redemptive purpose is accomplished. Time has proven that the world has got to measure up to Christ's standard of equality of human life as no religious system has ever attempted to advocate, and which is the test of the truth of Faith in the Creator and Saviour.

Perhaps the State of Iowa is the richest agricultural country in America. It certainly is a land of corn, if not of wine, and perhaps it affords the worst example of land monopoly and rental vassalage in the world. However, its educational advantages are among the best, and equally free to poor and rich, but the rich alone own the land. The children of the vassal farmers attend the same schools and churches and social events as the children of the rich. Socially, they are a democratic people, but in the material, vital questions of equality, they are as undemocratic as any country ever was in Europe, and this inequality in the



material necessities of life neutralizes their religious and social equality very apparently.

For instance, two children of the vassal class were born on adjoining farms in Central Iowa. Miss Lily and Master Strong grew up together, played and studied at the same school, and their intimate friendship ripened into a more substantial affection, and both were intelligent and capable, but were heirs to the curse of vassalage; and eventually they became inspired with the belief that Love is the greatest thing in the world. So they let it have its natural course, and it forced them to leave the land they loved, for it was impossible for them to buy a farm home at five hundred dollars per acre, with only a capital of one thousand dollars, and equally impossible to rent a farm at twenty-five dollars per acre. So they came to Winnipeg, the Mecca of the young and hopeful, and hired with a bachelor farmer, a Mr. Banefull, for one hundred dollars per month. Mr. Banefull was an agreeable, tactful, successful farmer, and his farm home was altogether modern, and everything was satisfactory to Mr. and Mrs. Strong, and the bachelor found his new help so capable, and so much cheaper than to hire a single man at eighty dollars per month, and a single woman at fifty dollars per month, that he readily saw the advantage of marriage, and having such capable help he decided to spend more of his time in beautifying his home, and spent more time than ever in motoring and taking instruction from Mrs. Strong in floriculture.

However, Mrs. Strong became apparently dissatisfied and went back to the land of her nativity, where they put such value upon land, but place an extremely low valuation upon marriage. And suddenly Mr. Strong became conscious of the immense inequality between the rich landowner and the poor laboring man, and God only knows what became of him and his hopefulness.

All the big questions are human, and a righteous adjustment of them will bring to all nations a sense of permanent peace, for it is possible to create universal righteous conditions that will do justice to all. Perhaps we have in the Peace Commission great possibility of world redemption, material prosperity and human unity, and the nearest approach to idealism in purpose and opportunity of world reconstruction, as it will have the personnel to influence humanity to a higher plane of life, to instruct the world in righteousness, unity, truth, faith and brotherhood.

The Universal Church of God has yet to be organized, based upon the fact of God as the Truth of Life and the possibility of being regenerated into oneness with the



Creator. The purpose of man's creation must be understood as human-divine unity and fellowship resulting in a unity, a harmony of human life. Man is designed to express his Creator in mind and soul, in knowledge, love and sympathy, which is the divinity of His being, and through which he is to be a moral, human-divine force in the world. The Universal Church of God must be founded upon an intelligent, spiritual conception of God as Creator and Redeemer, as infinite, eternal Love, as an actual experience, a spiritual force of truth in human life.

They who assert that the Spirit of the Christ regenerates human life libel the Christ and reflect upon the truth of His teaching that we must be "born into the Life of God by God Himself," whom Christ said was His God, His Father and our Father, and if this is true, it must grieve the heart of God when the supreme object of His creation attempts to rob Him of His infinite love and power to redeem man, for the creative purpose in man is not complete apart from man's redemption, and therefore God would be limited in His creation design to make and regenerate man in oneness with Himself.

However, the greatest revelation of truth will be in the future when the Church shall become united as the Power of God in the salvation of the world that is approaching the climax of its need, not alone of money and service, but of truth revealed to man's best thought, faith and life, and they will be the dominating light of the world. Perhaps we are living in the most wealthy and in the most liberal age, for modern wealthy benefactors have strewn their pathway with fabulous gifts to finance the world's redemption, and still it is not redeemed after all this benevolent sacrifice but cursed by war, famine, pestilence and death, and the most inhuman tragedies, and it may be that the great riches that express the genius of a certain class of religious men are the gateway to hell, and we are warranted in believing that the world cannot be saved by money or by the rich or by the great statesman. How apparently wise and prudent it is to have millions so well invested that we will be independent and will have no need to say, "Our Father, give us this day our daily bread."

It is evident to all that the ordinary poor man is a nonentity in this mercenary age. Even in the Church he has lost his independence and self-respect, for he is absolutely dependent upon his rich brother to support the modern church to which he belongs, only in name, and this inequality in the Church is not of God. Therefore the Churches are not the Truth of God.

We are safe in saying that Christ taught the impossibility of building up the Kingdom of Heaven by the gifts of the rich which have been largely extorted from the public. However, there is something that is not altogether tragic about the costly efforts of the rich to keep in touch with the Kingdom of Heaven. They appear to be more anxious to associate with the despised Nazarene in the next world than they are in this, and it is quite possible they may change their mind if they should get to heaven, but they may lose more than their money in taking the risk to obtain the wealth of both earth and heaven. But the real tragedy in this futurity financing is enacted by the priesthood bowing before the potentates of wealth, and with the most obsequious solicitude accepting their munificent gifts that sears their souls, as it has already made Romanism a materialistic farce, and is evidence that great wealth has no part in the eternal redemptive design, but ever and always destroys the spirituality of God's people.

The rich man is represented as looking across the gulf that separates him from the land of his hopes and dreams, and as he continues to look, he sees poor Lazarus that lay at his gate and was fed the refuse from his table, and also saw that he and Abraham were intimate associates, for they came daily to wander among the trees of Paradise that embowered the cool, limpid streams that ripple down from the celestial hills and forever on through the heavenly valleys; and the rich man cried to Father Abraham and said, "Send Lazarus that he may give me just one drop of that water"; and Abraham called back to him and said, "There is a gulf fixed between you and us, and we cannot go to you, for we are living now as ever in the consciousness of God's presence, and we cannot go where God is not, for He is eternally outside of hell."

This incident represents the fixed principle that present life conditions shape our eternal destiny. Both parties to this narrative were Jews, but perhaps the rich man was the more religious of the two, but the conditions of his life diverted his thoughts and faith from life's true objective, which is human unity and equality; whereas the poor man's condition of life induced faith and hope and sympathy with human misfortune, and as Lazarus lay at the rich man's gate he saw the eternal separation of those who live a dissipated life of selfish gratification made possible by wealth, for his mind and soul were free to range the infinity of God's creative and redemptive purpose in man, for beyond the stars that shone around him nightly a light greater than the sun shone into his soul and eternally fixed the gulf between him and the rich man.



In the creative and redemptive thought to evolve man into an eternal unity of fellowship, the natural resources of earth were to be inseparable elements to our eternal well-being. This gift of common property the rich have monopolized; they may own legally the whole earth, and the poor have no lot or part in this common gift of nature, only to hew the rich man's forests, dig in his mines and cultivate his land, and forever stand outside his gate and be fed on the crumbs that fall from their master's table, and woe unto that man who advocates their cause.

God created the heavens for man to develop his mind and soul in knowledge and faith, and to be ever an intelligent source of investigation, a moving picture of His creative design to associate Himself with man, who may glorify Him, and to whom He gave in common all the resources of earth and heaven to be as free to man as the spirit of the hills, the air we breathe, the perfume of the flowers, the song of the birds, the verdure of Spring, or the love of home and heaven, and into these beautiful things God breathed the soul of nature, which is now the only free inheritance of the poor, for greed and graft have taken an option on everything of material value, and into these earthly things men and women put their souls.

This great fact that heaven and earth are God's free gift to man in common must be verified by the Church of God as the reconstructive power of life. We base the truth of life largely upon the divinity of life, as a spiritual, regenerative, conscious experience; the moral attitude we assume toward our neighbor, and our personality of human divine oneness, and it is possible for the Church to know the law of life and to live and teach it. However, it may be impossible to evolve ideal life under wrong unnatural conditions, for to be exclusive in our attitude to those who are not so thoroughbred as we are, or to the illiterate and degenerate or extremely poor, intensifies wrong conditions, and to be extremely rich endangers our eternal condition as seriously as to be religiously bigoted, and the many other wrong conditions that the Church of God alone can correct, and which may not be corrected by legislative enactments.

We may accomplish great things to gratify self; and to worldly wisdom self is largely the objective of life, and the unselfish life and teaching of Christ may appear foolishness to the wisdom of the world, but He represents the vital principles of Life, and taught that we must have a greater objective in life than self. Now, the principle of human equality has been very imperfectly recognized by the Churches, which is strong evidence against them being the

Truth of Life; nor can there ever be a reconstruction of the Churches in truth apart from the recognition of this divine principle of equality as the primary supreme law of life, for equality can never be but an abstract quality in our thought of truth for God and humanity. Love and Truth are one inseparable unity.

The conditions of the world to-day demand a more righteous civilization than Christianity has produced, and perhaps the highest civilization will be reached when the Church has evolved a righteous equality of adjustment of all natural resources to be the common property of all, and when supply and demand will not be the principle that governs commercial values, but when the divine principle of "Love your neighbor as yourself" will fix all values. The Church has no option as to whether they will measure up to this divine principle or not, for it is God's fixed standard of life and largely fixes the eternal destiny of the world.

But God's attitude of love to us is not affected by any erroneous conception of truth by the Church, nor can the Church be an efficient spiritual force greater than their recognition of the truth, for God reveals Himself to the world through the truth of human life as Christ revealed God to the world through the truth of His life eternally apart from any atoning medium.

Modern life, starting with the close of the Great War, has been awakened to a sense of its need never before realized. However, the nature of that need is not universally understood, so thought is divided as to the actual need; there are disintegrating forces that create these wrong conditions; German civilization was created by wrong conceptions of national, social and divine life, and that fixed its destiny. The soul of a nation is the truth of its faith in the God of the Universe; a universal uniformity of faith is the strongest bond by which humanity may be unified. However, no religious system has a true faith in God, and the multiplicity of religious systems and beliefs are disintegrating elements in human life.

The acquired supreme endowments of life are spiritual, and perhaps these qualities have never been fully recognized by Church and State as the unifying principles and possibilities of universal human unity. It is evident that humanity universally is not subject to and directed by these forces of truth which alone create unity of faith and character, and these are the soul of the Church of God. However, there are personalities of mind and soul whose vision and faith are more extended, and they grasp the truth with



more spiritual comprehension. This divinely inspired intuition of mind and soul senses the design of life as oneness with God, as a most intimate relationship between God, the Creator, and man created to be the expository of God's eternal purpose and the expression of His being. Finite mind and soul may have a true conception of the infinite eternal God, and that knowledge is eternal life. Man may possess divine qualities of mind and soul, and this may be the sense in which he is like God. We place no limit upon the possibilities of knowledge, character and power in the Divine Sonship of Man.

If we are begotten of God into His life, then we are possessed of those qualities that express God, but however possessed of His character, we can never measure up to Deity, for God is infinitely more than can be expressed by man or material creation. Now, if we were to think of this infinite Creator as limited in any sense, we must then think of Him as created or begotten by an infinitely greater being, and that infinitely greater being would be absolutely unknown and unapproachable. We could not have any intelligent conception of Him because we would not have any evidence of His existence, either by personal experience of His presence in our life as love, peace, righteousness, for these are the gift of our Creator; or any evidence in nature, for He would not be the Creator of nature, and we could not worship Him as our Father in Heaven to whom Christ ascribed all kingdom, power, glory, love, light, truth, and eternal life. Perhaps our life is influenced and regenerated by what we think about God. If we think most about material things we become materialized; if we think charitably our life is humanized; if our thought is corrupt, we become immoral; if we think of God we become Christlike. God may never come into our life only through our thought. Orthodox religious teaching is belief in a definite religious theory that is peculiar to a religious system. You are not expected to think, just believe. However, we think of God as a fact, then we believe it; we think of Him as Love, Goodness, Righteousness, and His peace comes into our life, and possibly we are made to think eternally so as to keep in touch with the intelligent Creator.

We can only base our human development upon the fact of God, upon an intelligent spiritual conception of Him as the Truth of Life. No pagan nation has given the world a true ideal civilization. Christianity has produced the highest, but not the highest possible civilization. All religious faiths have failed to unite humanity in the truth simply because no religious system has true faith in God.

The civilizations of the world were never in advance of the knowledge of truth expressed in its life and faith. Now the world recognizes the need of a more righteous civilization than Christian Churches have produced, and the question is—Who are the people that recognize the need of a better civilization? Perhaps the bereaved by war, famine and pestilence—the millions made desperate by oppression—the destitute in body, mind and soul—all the result of wrong conceptions of God affecting wrong conditions of life, for God may never find His affinity in mind and soul only in right natural conditions of life. An intelligent, spiritual knowledge of God affects the secular equally as great as the moral life of the world, and is the true basis on which a righteous civilization is created. The evangel of the Church of God ever has been and ever will be Love, Peace, Righteousness, the unity of humanity in faith, fellowship, worship and equality of life.

This spiritual affinity of regenerated life, organized into a human-divine institution, recognizes the truth of life in the conception of God as Creator and Redeemer, the centre of thought and object of faith, fellowship and worship.

Art, Science, Literature or great commercial enterprise will not produce as high national civilization as an intelligent conception of the truth of life. However, ideal civilization is not the result of religious sentiment. For instance, a talented, accomplished young mother is entirely dependent upon the salary of her husband, who clerks for a mercantile firm in Winnipeg, who have millions invested in their business, and they have accumulated those many millions in two generations, and out of those millions they pay this clerk one hundred and fifty dollars per month; and out of this salary, the clerk and his refined family pay rent, insurance and living expenses, also help to support their church and charitable institutions, pay doctor bills—which, like the miracle of the widow's oil, measures up to the full capacity of the receiver.

Now this truly great business is run on principles of modern civilization, from the basement up to its fifteenth story, and rears its massive proportions towards the heavens as a monument to the inequality of modern life. And God apparently only knows why mothers should not have an equal opportunity to raise their children equals.

Intelligent, honest labor represents capital, and any person who is intelligent enough to perform the practical part of any business is capable of having a voice in its management, and has a human right to share in its profit and loss.



The attitude of modern civilization toward human equality in social, commercial and industrial life is positive evidence that it is the greatest delusion to expect the highest possible civilization as the result of modern religious sentiment, for no religious system has produced an ideal civilization, and conditions in Europe and America are conclusive evidence against any religious system being a divine regenerative force equal to the redemption of the world.

We cannot fully comprehend the truth about God, Creation and Eternity. The terms infinite and eternal are beyond our finite grasp. We may never know how our divinely inspired faith apprehends God's infinity beyond human intelligence. However, we may know when we leave this temple of clay and return to the vastitude of the spirit realms of eternal being, that those who know God as Love and Life may have been an eternal element of His spirit being, for we place no limit upon the possibilities of human life that is born of God, which is eternal life, past, present and future, and we must have ever been and ever will be a unity with God, for eternity is an ever present thought with spirit Deity, whose unlimited being must have had an eternal affinity of environment before the creation of the universe and man, for the Deity was not a lone spirit in the infinite void. However, God is an individual, personal spirit, an uncreated, self-existing, infinite, eternal personality who cannot recreate Himself in angel or man, only as an intelligent spiritual endowment. There is nothing in the universe that parallels spirit; there is nothing eternal but spirit, and they who are born of the spirit, — God, Creator and Redeemer, God of Life, Love and Truth, the fountain of mind and soul, through which He reveals Himself as the truth of our life.

Christ said he was not spirit, therefore not God in any sense, but was born of the spirit as we may be. God's qualities are apparently our natural environment, the fountain of our eternal existence, and we their eternal objective, for in the creative and redemptive thought of God the physical and divine are thus united in human life, but man as a unity with the divine is not co-equal with God. But if it were possible for God to incarnate himself in man, in all the fullness of His spirit being, then that human-divine person would be absolutely human spirit Deity besides whom there would be no other God.

Now, some assume that Christ is God, actually incarnated in flesh, which is evidently impossible and absurdly contradictory to the fact of God and the teaching of Christ. The world is deluged with wrong conceptions of God largely

for want of independent thought. The following is one of innumerable ideas about Deity: "Thou, O Christ! art all I want, more than all in Thee I find; spring Thou up within my heart, rise to all eternity; Thou of life the Fountain art, freely let me take of Thee." Jesus is largely the God of Romanism, of Protestantism and Orangeism, and this modern conception of truth is more erroneous than Paul's.

But this religious household is apparently divided against itself, and if it were united now without being reconstructed in truth its combined force of erroneous faith and life would create a universal moral hell in one decade.

Oh, beautiful, beautiful moonlight!

And a night so still and clear;

The world seems good to live in,

And God seems very near.

However, we must discover this fact of God as our eternal life by experience. God's presence is heaven; where God is not is hell. If we have no heaven in time, we have no heaven in eternity, for there is nothing eternal but God. If we are not born into the life of God we are not eternal. Christ's mission was to tell us that God is light, love and life eternal. Hell may have originated with Adam and Eve when they expelled God from their life by transgressing the unwritten law of their being, and thus created the first knowledge of hell, and the experience of man has ever been that we are created with possibilities of heaven and hell as the objective of life.

However, God is ever sensitive to our need of Him and our attitude to Him, but he is not always recognized in the most needy life, but ever in the life that loves and desires Him. Hell may not have any definite location, but its elements are found in every wrong condition of life and death. God is ever outside of the gates of hell, and no power can regenerate this condition of life but the eternal God who permits its presence in our being.

God made all men and women with the possibilities of being just what they are, and He knew that we would either sink to hell or rise to Heaven as our own choice, and we glory in the wisdom that endowed us with the power to choose whom we will serve, for there is an unlimited broadness of freedom in God's creative thought of man, whom He made choose his own destiny, and it may be ten or a million years before the world knows Him as infinite love, peace and righteousness, but He has endowed us with mind and soul powers that may discover the fact of God's redeeming love as Christ discovered the Fatherhood of God by being born into the life of God.



The Psalmist knew God, for he dwelt in the secret place of the Most High; Elijah knew God, for he heard the still small voice in his soul; Christ knew God, for He said, "I and My Father are one." Multitudes know God, for they are conscious of Him in their life. However, if not discovered in our life, He is an unknown God to us. He may be entirely unknown to religionists. Christ lamented over his failure to save them, and in the name of religion they killed the Christ, and have ever barred the way of truth to those who would enter into the kingdom of God other than through their peculiar conceptions of God.

Paul is one of the most noted and influential men in history. He was a self-appointed apostle, a saint and a religious dictator. In his youth he was a fanatical religionist, and after his conversion a devout preacher of righteousness. However, his religious thought, theories and conceptions were, as the result of his Jewish education and pagan environment, most illogical, absurd and pagan, which unfitted him to be the dictator of religious thought and belief. However, his religious theories have appealed to the superstitious and pagan thought of the world, and Paul may have helped rather than hindered the introduction of the moral and spiritual teaching of the Christ, which is the whole truth of life.

Paul's religious teaching is but a stage in the evolution of religious thought toward actual truth, which is largely an unattained objective. His religious teaching created the previously unknown doctrine of Trinity of Deity, and in this conception of God, the Deity of Christ made Him an atonement for sin, and imputed His righteousness to believers who are thus made just before God. Now, according to this conception the man Jesus, the Christ, became one in person, aspect and nature with God, and was begotten into Deity away back in the eternity of God, but by being begotten of God is evidence that He was not co-equal with God only in religious conception, which is an erroneous conception of Sonship with God, for Jesus never made any claim to Deity or equality with God. He placed Himself in the same relationship to God as we may sustain, and His life, teaching and faith are absolutely distinct from and antagonistic to the life, teaching and faith of Paul, who amalgamated these two distinct conceptions of God into a religious system that is the most mystical ever conceived by the religious genius of man, but the Christ life, teaching and faith is ever the distinctive, immortal element in this religious system, and his conception of God, our Father, is ever becoming more pronounced as the central thought of faith.

The hope, peace and regeneration of the world is conceived in the declaration of Christ, who said: "He that believeth in me, in my life and teaching, though he were dead spiritually, shall live again," and "He that liveth and believeth in me shall never die," that is eternally.

The nations that believe wholly in these pagan theories and worship the emblems of Christ's death, and are subservient to the priesthood of this religious system of death, have in this amalgamation also the hope of life through the teaching and faith of the Christ; and those who are Christ-like, who bring the world into touch with the love and faithfulness of God as their only hope and peace. The Christ, and those like Him, are the light of the earth; Christ's life, not his death, is the light of life. He that believeth in His life may have eternal life; that is, belief in Christ as begotten into the spiritual life of God, as we may be. A pagan religious theory has nothing in harmony with God, Christ or truth of life, but its assumed verity is based entirely upon a superstitious belief in the divine inspiration of its pagan religious teaching.

The evidence of Christ's faith in His God was the fulfillment in Himself of the divineness of true life. He ever thought and taught in terms of life; His parables were about things of life; the wine at the Last Supper was the emblem of life by which they were to remember the living Christ, but somebody marred the significance of this Supper and made it an emblem of death, of bloodshed in sacrifice to atone for sin, and instead of remembrance it has become a gruesome pagan rite.

Paul had a thorn in the flesh, a messenger of Satan, and thrice he besought the Lord to take it away, but the Lord said: In my wisdom, goodness and love I created man male and female, to glorify me in their body, mind and soul, which are mine. I created them neither saints nor sinners, but with the possibilities of measuring up to the likeness of their Creator. Paul, you have ignored the laws of your being; you are setting a disastrous precedent to the priesthood of the church; you never loved a Martha or a Mary, and your idea of the inferiority of woman will fix the attitude of the Church toward the supreme creation of my love. I look down through the ages of the Church and see celibacy in its morbid, damning influence on the priesthood of Christianity; the void of hell in their life that might have been filled with home and love. Also, I see a more tragic vision of hell in home and church as the result of your saintly estimate of woman's inferiority. Paul, you are also making a tremendous mistake in amalgamating



your religious pagan theories with the spiritual teaching of the Christ, which has been so divinely acknowledged as the truth of God and life by God's power and presence in the primitive church instituted by Pentecostal power.

To know that Paul was not infallibly inspired to institute religious belief, that he had no infallible vision or revelation of God's eternal redemptive purpose, is of infinite importance to the future destiny of the world. However, Paul's, like all other religious faiths, centres in the fact of God, and thus makes it very possible to unite them in the love, light and truth of God's Kingdom, and this is the most important thought that can be entertained by the best people, to transform all religious faiths into a unity of human-divine life, of truth, a faith and church adapted to the requirements of the mass of humanity, the leaven of truth, as the levelling force in life.

Paul was converted not into a religious faith but into a spiritual life, to a conscious experience of God in his life as the result of infinite love, a dependable moral condition of life, but not an infallible knowledge of truth, for that may have to be acquired by strenuous effort in the evolution of life. Nor was Paul's conversion affected by any virtue in Christ's life or death. Paul was intensely religious before his conversion, and his religious thought and faith were but modified when he assumed the right to dictate to the world a religious faith, but he had not the remotest idea of the fact of God as Christ understood the truth about His Father, and before or after his conversion he, unlike Christ, may never have loved humanity entirely apart from his religion, any more than religionists do now. Paul was a zealous proselyter, and ever held in contempt those who opposed his pagan conception of truth.

However, we have not only Paul's paganism, which he inherited from his pharisaical father, the Jewish Church and his pagan environment, but we have an heroic martyr to his religious ideas, and also the actual truth of life which he projected into man's spiritual thought and faith in the most important principle in divine or human teaching, "Ye must be born again, of the spirit." Statesmen only toy with the problems of life when they overlook this infinitely important principle. The Wesleys did more for the British Empire than any British statesman, admiral or general. The mightiest force in human life is God incarnated in our flesh; the Kingdom of God in our life secures to us the greatest temporal, intellectual, spiritual, social and national good.

It is of little importance if the Bible is not all true, but of infinite importance that truth is incarnated in the book of human life. It is more important to create a personality that expresses truth than to attempt to figure it out of the most sacred Book. The truth of the Bible is all-sufficient, and is largely expressed in human characters, and, however beautiful, they are now history, and to redeem man he must come up against and into personal touch with human-divine men and women.

For the world is not sensitive to the touch of historical, impersonal theory—the Christ is the greatest expression we have of the human-divine life measuring up to God's ideal of man, in love, sympathy and knowledge. He revealed more fully than any other teacher the need of God's conscious presence in our life; the intelligent, simple, honorable, pure parentage of the Christ specifically left its impress upon his life; born into the Kingdom of God by natural birth, eternally the Son of God. Some said he was a spirit. He said, "Handle me and see; a spirit hath not flesh and bone as you see I have. I am born of God who is spirit, and I am one with Him in love and righteousness."

Christ is the supreme teacher, the light of the world, the most important character in history, the rock of truth upon which has been wrecked the wisdom of the world. An intelligent, spiritual belief in the Christ inspires faith in the eternal God, and man's possibilities and eternal destiny, and his immortal qualities incarnated in man creates man eternally in the image of God. Christ is God's ideal of man, and man's highest possible ideal. Christ was one with God in love and righteousness, as we may be eternally one with God by being Christlike, and have absolute assurance of God's regenerating presence radiating His spiritual qualities into our life.

This is not sentiment, but the fact of truth that appeals to intelligent reason, and the experience of those who have had fellowship with God during a long life, such as the Psalmist described in the ninety-first psalm, an immortal state of life that is not contingent upon any religious theory or belief. Our life, under such conditions, is the strongest evidence of the fact of God as the truth of life. However, if the Christ had never existed, God would still be an eternal fact that fills the void of universe with spirit being, Light, Life and Love. Man can be spiritual, but physical human life can be no part of deity; physical creation cannot measure up co-eternal and co-equal with the infinite Creator.

It requires no supernatural evidence to prove the fact that Christ was a human personality, body, mind and soul.



They who think of Christ as Deity negative the individuality and Fatherhood of God. Fatherhood is one of the many ways in which God created us in His image. This inherent, divine principle in our being inspires in us a love for home and family, which is as native to humanity as air, water and earth; it is man's inheritance of God's creative love; it is God making man to express Him in creation.

Now, this physical heritage is an expression of the spiritual fatherhood of God which Christ made so real to us when he said: "I and My Father are one," a most filial relation of Sonship; born spiritually into the life of God, which is man's divine heritage. Christ simplified the truth to us about the Fatherhood of God in his parables about the sparrows, the ravens, the lilies and the prodigal son. He was ever talking to us about our natural relationship to our Father, and Paul kept ever telling us that our relationship to the Father could only be assured by the blood of the Cross. Now, we must be prepared to judge between those two most prominent teachers in history as to which expresses the actual character of God most truthfully.

Paul instituted Christianity as a religious belief in the atoning blood and righteousness and Deity of Christ, a recreation of his Jewish pagan religious faith, clothed in the new garment of Christ's sacrifice for sin instead of animal sacrifice. He was not born of God into this religious faith, but created it himself, nor can any person be morally regenerated into a religious faith. Paul incorporated into his crude Jewish pagan conception of God, the divinity of the Christ as the objective of his religious faith. However, Christ's gospel of the kingdom of God within us creates human conditions that are in harmony with divine character and eternal purpose of universal peace and unity, if not neutralized by pagan religious theories. It might be better to have the heathen world as it is rather than enforce upon it any religious faith that has no integral relation to the law and gospel of truth, but is so mythical that the untutored savage may be moulded and fashioned as the clay in the hands of the potter, and be Christianized to crude Romanism, or to as an erroneous Protestant faith, just as difficult to correct.

Christ never taught us we could only approach God through faith in His blood, resurrection and righteousness, and if it is the only way to God and eternal life why did not Christ say so? Why leave a matter of such vital importance to Paul to solve, a mystery that he claims was hidden in the eternal redemptive thought of God, and, if so, how did he come to know more about the eternal redemptive purpose of God than Christ knew? However, we

have just as much reason to believe that Paul's conception of God and truth of life as introduced into Christianity by his gospel of authority, was no more absolutely inspired than his conception of the less important theories of life were, but his religious instinct taught him to appeal to the brethren to mark those who dare to differ with him and to avoid them. No doubt, Paul introduced the term Holy Ghost into the New Testament, which may mean the spirit of the departed Christ, and which assumes to replace the Old Testament term, Spirit of God, which would, if true, entirely transfer the Deity from God, the Creator, the Eternal Spirit of Life, to the Christ.

However, Christ, perhaps designedly, left on record the fact that he was not spirit. Paul, to make his theory more impressive, assures us that sin against the Holy Ghost, the Spirit of the departed Christ, is unpardonable. Paul's objective in life is the same as the Christ's—the regeneration of the world—but honesty of purpose may not be the truth of life, and may not be any more effective than Paul's purpose in life was permanently effective in the primitive churches, for they have perished and left no permanent good results, but the very opposite. However, it is evident that through the agency of the Christian Church the life and teaching of the Christ has come to the world as an expression of God's eternal love to man. Then why should not Christ's Gospel, preached by the Christian Church, be universally effective? Simply because Christianity, as a religious system instituted by Paul, is absolutely antagonistic to Christ's teaching, and has ever counteracted the best efforts of Christian people to make the truth of God, as expressed in the life and teaching of the Christ, effective in the salvation of the world.

The history of the Christian Church proves that the truth of Christianity has ever been modified by pagan theories. It is God's sole prerogative to save man, and He cannot recognize religious pagan teaching as the true agency through which the world can be saved, as He acknowledged the simple truth of the disciples' faith at Pentecost. However, God's eternal spiritual Fatherhood will effect the salvation of the world continuously through the true faith of His Church.

This problem of the world's salvation is too big for the Churches unless they are in perfect harmony with God's character of infinite love and truth, for money and service cannot fill the place of truth in human regeneration.

Christ drew to himself disciples whom he educated in the truth of life and led them up toward God in unity of



purpose and faith. The disciples had a most intimate fellowship with the Christ, but apparently had a very limited spiritual experience. Their life lacked spiritual knowledge and power, and they required more than what the most intimate fellowship with Christ could supply. They had learned a great deal from the Christ about God and the possibilities of life, and Christ presented Himself to them as the expression of that life into which they were to be born. He aroused their desire to know God, and they expressed their ignorance of spiritual things when they requested Him to show them the Father. Christ replied, "He that hath seen Me hath seen the Father expressed in His Son." They were extremely limited in their knowledge of Jesus and God and Truth of Life. They saw through a glass darkly. Their vision of God and life was obscure and limited. They lacked the power of the knowledge of God as a possession of their own being, which no amount of personal influence of spiritual teaching, though absolutely true, can impart. We, with Christ, find our divine eternal life alone in God, born of God into His Life of Love and Righteousness. Jesus knew how to express the Father to man, which was the most He could do for our salvation, and the most the Church can do for the world's salvation, and that is all sufficient.

Christ's conception of God was Fatherhood—that man must be born into the life of God who enthrones Himself in man as the Truth of Life, and brings to him a knowledge of His Fatherhood so that when we pray we say: "Our Father, who are in Heaven, Thine is the Kingdom, Power and Glory." Christ in teaching us the necessity of prayer and faith assures us that our Heavenly Father is more willing to give spiritual blessings, in fact, all blessings that life needs, than we are to ask, and he is positive that God's love is infinite to sinful man, and if we feel a need of a better life we are just to ask God honestly, and a consciousness of His presence will be the answer to our prayer, which, according to Christ's authority, is a direct act of God's grace, and we become conscious of His love, peace and joy, a new life, a new hope, new purpose, and when the truth of this Christ life is expressed in our being we become the power of conviction to the world, of its need and evidence of the possibility of its new life.

Christ had now fulfilled His mission. He had done the Father's will, which to do is a life-sized purpose, and nothing more or nothing less is required to redeem the world, which will sink lower and lower until the Church measures up to its mission of Truth, Love and Faith. Christ now instructs His disciples to wait for the promise of the Father

until they were spiritually baptized and unified in Faith and Life, and when they had continued some days in prayer and fellowship with God and were born into His life, they became the power of God unto the salvation of thousands continuously for years until the disciples were Christianized by Paul and lost their direct faith in the God of Abraham and the God of Christ, and also to an immense extent their effective power to save the world. For God and man must ever be a unified spiritual force in the regeneration of the world, for God perpetuates His spiritual Church for all time upon the divine-human principle of the life and teaching of the Christ.

Christ said: "He that believeth in Me shall be saved." Mary might say: "I know that I am morally dead; what shall I believe about you that I may be saved?" "Mary, you may believe that My life is a possible state which our Father so freely offers, and you may measure up to My life." "Master, I would not dare to think so." "Mary, you are My sister; we belong to the same Heavenly Father; I am the Son of God, the Christ, the Messiah; you must be born of God as I am born of God." "Master, you were always the Son of God." "So might you always have been the child of God, but you do not recognize the fact, or the possibilities of your life or your womanhood. Your mind needs to be diverted into new channels of thought, new activities and new associations—a new possible life. Let me teach you to pray. 'Our Father, who art in Heaven.'" "Master, I can swear like the devil, but I can never pray; I do not know God." "Mary, He that hath seen me hath seen God. I express God in My life, therefore I may be your Saviour. So repeat the prayer after me." "Jesus, where did you learn that prayer?" "Mary, that is just the melody of the soul going out to God who is the soul's natural environment, and if you listen devoutly you will hear the new song in your own soul." "Master, there is one thing I am concerned about; you are my Saviour, but you say all kingdom, power and glory belong to God." "Sister, there are immense possibilities of saving the world through human love and effort; we work with God. I will confide to you the secret of truth that is withheld from the wise and prudent. The world will be saved and brought to a knowledge of God through human saviours, men and women who are the truth of life as I who am born of God, and express His life in the truth of my own being, which is oneness with Him whose is the Kingdom, Power and Glory."

The man or woman who throws the weight of true personality into the tide of life for better things, for nobler ideals, for truth and right, for the relief of needless suffer-



ing, and the removal of oppression and degeneracy, that life fights on with the eternal; that one walks with God and belongs to the Kingdom of Heaven. Men and women who know the truth of this prayer; for in this truth will centre the greatest conflicts of history. This prayer is the eternal message of gospel truth to man, and the key of life to those who would enter into the Kingdom of God. Into this prayer I have put my soul, my life for humanity and my God, to whom I ascribe all Kingdom, Power and Glory.

Just as modern thought has to discard practically all the previously alleged facts of the great problems, so modern religions, which are largely theories and beliefs of the Dark Ages, and which are not the immortal truths of life, must be discarded by God's people before they can become a great spiritual force in the world's regeneration. All truth is based upon the actual experience of an intelligent, righteous life. Enoch walked with God; Noah preached righteousness; Abraham believed God; David was a man after God's own heart; Solomon offered up the most appealing, eloquent prayer to God; the Law and the Prophets tell us of God; Christ expressed God in His life and teaching; the apostles projected into the pagan world the fact of moral regeneration by grace through faith as the gift of God. Luther, Knox and the Wesleys passed this truth on to modern times.

These immortal personalities of mind and soul are the infallible truth and light of life. Christ was baptized with the baptism of repentance and said, "Suffer it to be so; we must fulfill all righteousness. It is right that I should be baptized as other men, and humble Myself before the Almighty." Now, the wisdom of Christ's humility was evidenced immediately by the baptism of the Divine Spirit, and Christ became fully the Son of God, spiritually begotten of God. Physically, he could be only a creation of God, and therefore could be no part of Deity, for physical life may be hell and God outside of it eternally. Jesus was baptized of water and the spirit into the life of God, into spiritual oneness and likeness with Him. He partook of the moral and spiritual qualities of God, and was begotten of God before all worlds, in the sense that he was endowed with eternal qualities of God, and though He was thus born of the spirit, still He was just Jesus expressing God to the extent of His Sonship. It doth not yet appear what we shall be, but we shall be like Him.

A knowledge of truth makes us sons of God. This is man's heritage, his birthright through the eternal ages of time. The universe will never grow old, for the spirit of

life is an eternal, active force continuously evolving new life and a truer vision of God and man's possibilities. If it were not so, life would be a hopeless thing. Unity of faith is the greatest problem of life, and would be a more dynamic force in the consolidation of world peace than a League of Nations. It is the strongest bond in human life. We forsake parents, home and family, and become martyrs for our faith.

Our divine birthright of promise is based upon faith. Its pathway is strewn with promises of hope and peace, and in the possibilities of faith is written a broad, hopeful vision of human unity. There is no world-wide problem of more vital importance, none so worthy of consideration by Church and State, no question that should receive more serious consideration by the eminent statesmen of the great nations than the unity of humanity through a uniform faith in the true God.

The greatest nations have given all their people the legal right to worship as they see fit, but this great boon has not produced unified humanity. It is of infinitely more importance to educate the nations to a uniform standard of truth, to the faith of the Christ in His God. Oh, God! brood over the vastitude of human need and fill its void with Thyself, with Thy love, sympathy and power, and reconstruct this, Thy Kingdom, in righteousness; bring to the heart of the world true thought, new hope, true faith, a new life.

The light that has been thrown upon the conditions of humanity in the past four years has disillusioned dogmatic religious people as to the value of their religious theories. The regenerating force of moral truth has been continuously modified by religious theories, and we have the result of their crude, debasing effect in present world conditions, and in every country where the people are most subservient to the priesthood of these religions, they are most ignorant and degenerate, and the least possibility of converting them to the truth, and it is evident that in these countries the Cross is not a regenerating power.

The spirit of formalism and materialism inevitably follows in time religious proselyting efforts, and eventually stamps its religious element upon humanity as moral and spiritual death. This conclusion requires no divinely prophetic vision. The world is won to truth and righteousness through the love, sympathy and faith of those who are born into the same life that made the Christ a Saviour. We must know the truth and be it before we can teach it as Christ taught it, or our mission in life will be a failure.



Conservative believers, whose loyalty to orthodox religion takes the form of absolutely credulity, and whose eternal welfare is held in trust by the Church of their choice, which leaves them their whole time to devote to material and pleasurable pursuits of life, and who finally expect to go sweeping through the gates of the New Jerusalem through some divine merit that is imputed to them, and they may not be there long until they will want to go back to their more congenial associations. They may discover that a person must be born into an intellectual, spiritual life, into the life of Christ, God and Heaven, before they will feel perfectly at home on those golden streets.

Man has never universally concentrated his conception of truth in God alone entirely apart from any medium of religious theory through which he worships. He has ever failed to grasp the fact that God alone is love, and that His love is the moral regenerative force, the divine plummet that sounds the depths of our greatest need, and may, under right human conditions, find a response in the most depraved life, and that His love covereth the multitude of our sins, and this River of Life flows on and on, out of the heart of God and His people into our human need. If the world were born into this life of Love, it would measure up to creative and redemptive purpose and design. We cannot generate love in the human heart apart from God; neither can God find fellowship in man apart from their mutual love, which is the reciprocal element in human divine fellowship, the unifying principle which made Christ one with the Father, and would unify humanity universally and give heaven a home feeling.

This life apparently limits and restricts our freedom. However, under right human conditions, we will be in harmony with our Creator and with Him we may vision in unity the unlimited possibilities of life.

The life of the cave man is not God's ideal of a human life, for love environs itself with the most beautiful things in life. It visioned eternally the beautiful in nature and man, and finds its greatest response in the most developed type of manhood and womanhood in which it has created life peculiar to its own human-divine principle.

Love is the greatest thing in life, the Divine within us, and commands our thought and faith. Christ said: "Consider the lillies, they are more beautifully clothed than Solomon, and if God so clothe the grass, how much more will He clothe you with His love, and thus you may fulfill the whole law of life." In youth we have visions of love, fortune and family name that stands for honor, loyalty and righteous-

ness, and this may only be obtained by honest effort, and it may require an immense lot of self-denial to reach this goal of God's ideal of life which He would not have designed for us if it would not be highly satisfactory to us and to Himself. However, the actual life is much more natural and simple than any human description if it can possibly be, for even Christ failed to describe fully the divine principle of life. He humanly exhibited His limitation of spirit knowledge in this most important incident in His teaching. He was born into the life of God as we may be, but He could not explain how any more than we can, so we glory in Christ's limitation, for He is the greatest gift to man and we may follow Him as the Truth of Life into His most intimate relationship with God, for God expresses Himself to us through the Christ and those who are Christ-like.

Prophets prophesied, as we may truthfully, the destiny of nations, by applying the infallible law of life to their case. Man, as also the devil, may have always recognized the fact of God, but it will not regenerate the world to know that God created the universe. The fact of God is evident to all, but His personality, His life, the Heart of God, may be unknown to the great mass of humanity. His spirit being is beyond its revelation; but we may discover the truth about God and ourselves, not by accident, but by the most sane method.

God is the central thought in the universe of nature, in the circle of His eternal existence as the spirit of Light and Life, of thought and design, who yearns in His heart of creative love to find His affinity in human life in harmony with His own being, and when He laid the foundations of the universe, in creative thought and design, His objective was man as His eternal fellowship. He breathed into the vastitude of chaos material existence, and brooded over these eternal solitudes, and said, "Let there be light," and there was light, unity and harmony, and thus in the eternity of His being God created the universe and man. If we could comprehend God's purpose in breathing into man the possibilities of eternal life that he might become a living soul, and that living soul, God in His physical temple radiating into human life, light and love much more than the sun radiates His light and life into the soul of nature, that God's heart of love might find its response in affinity of human life.

God never creates human divine personality; he inspires it and woos us with His love, providence and goodness, and spreads before us nature as an evidence of His power and brooding over the void of our life, creates spring time in



mind and soul. However, love is not a universal principle adapting itself to any condition of life, but must create its own conditions of universal unity, human sympathy and helpfulness, and thus God is ever calling us into His fellowship.

If we could comprehend love as the fullest expression of God, then we could explain it more clearly, but we cannot; neither did Christ explain it, but expressed it in His sympathy with human need as those who are Christ-like will ever do. Love is a life that will have no contradictions. It should be ever an expression of the Father. Perhaps if we realized the immense distinction there may be between love and human affection we might not use the term to express our tenderest feelings, our loyal devotion or personal affinities. Love in human life is spiritually begotten, and we may measure up to the truth of its life in our human relations, also in our faith and oneness with God, who may not think of man as a worm of the dust.

Perhaps the world in its devout worship of religious theories has never fully known the actual truth about God and that love is the spirit element of the Creator we worship, and that God's personal presence in His universe is the perpetuating principle in nature and man's existence. Possibly man has never discovered all the attributes of God, nor fully comprehended all he has discovered. However, God may not be an unbounded sea where all our thought is drowned, but may ever be responsive to our humblest desire to know the truth about His life. And if we want to know God and Life, we may study the unfathomed Book of mind and soul and find that eternal truth is a human divine life which is the greatest revelation of God to man, who stands next to Him in importance in the universe, and is the objective of His creation, and if it were not so the universe would be meaningless. Mind and soul reveal to us the origin and objective of our creation and that we may be a world in ourselves in which God centres His thought and His love, His kingdom, power and glory, and finds in man His greatest affinity, His greatest expression and eternal association in Christ-like human life, the triumph of spirit in human fallibility. Christ is the greatest possible expression of the divinity of human life. He taught and lived its truth, and upon this truth the Church of God must be founded for all time, for it is the infallible truth of God that human life may also be divine by being born into God's life by God Himself apart from any atoning virtue.

Here we draw the dividing line between Christ's teaching and Paul's theories, that makes Christ an atoning Deity

whose blood and righteousness propitiates the Almighty Father who, Christ declares, is infinite love. Paul's conception of Christ as an atoning Deity is the fundamental doctrine of Christianity as a religion, but is not in harmony with the truth Christ lived and taught, and therefore is not true, and the civilization it has entailed upon the countries it has converted to its religious beliefs is strong evidence that Paul's pagan conception of God was not true. This crude religious doctrine is apparently the device of hell to dethrone the Almighty in the life of man and reflect upon His character of infinite love. It has not stood the test of time, of advancing knowledge, and its civilization is crude and materialistic. Its religious thought is sentiment and its faith emotional. It has no lot or part in God's truth. Romanism is its truest expression, and has conserved its crudest and most pagan significance as the very soul of its religious faith, and there is no evidence of spiritual life or virtue in it.

Romanism represents fully the religious element in Christianity, and may eventually include the whole Christian Church within the fold of its base, crude paganism. Its worship is a crude, Godless ritualism that centres faith in itself as infallible religious truth, but is entirely devoid of spiritual consciousness of God as a world-regenerating power. Its religion is largely expressed by the genius of Art in its magnificent temples, gorgeous priesthood and pagan service, its religious institutions and its infallible dictator, a self-constituted divine representative. This autocratic Christianity represented by the Cross and Blood of Christ is devoid of intelligent spiritual faith, is soulless and entirely out of harmony with a true conception of God. Romanism is the natural result of a religious belief formulated by the Christian Church, and the creed is a crude primitive conception of God.

However, it was an honest effort to know the truth, and infinitely better than no effort or desire to know the truth about God.

The creed was:—We believe that one of the three Persons, God the Word, was begotten of His Father before all worlds. That in time He descended into the Mother of God, the Virgin Mary, that He took from her blood and united it with His Godhead, and that He was perfect God and perfect Man in spirit, in intellect and in body, one person, one aspect and united in one nature. Now, this erroneous conception of God neutralizes the best efforts of God's people to reconstruct the world in the truth of life, and this conception includes the assertion that the blood of this God



atones for the sins of the world. This is a crude conception of a crude age, and it has produced its peculiar civilization up to this present time, a civilization which is undermining all the verities of life. We judge of a religion by its effect upon the civilization of a people, who are subservient to its priesthood, for it is faith that forms the character of a people, that fixes their destiny and becomes a damning or enobling moral force.

This religious delusion dominates a great portion of the world and shackles its mind and soul, and it is up to the people of God in the Christian Churches to know the truth, which requires a spiritual perception that can only be acquired by divine inspiration and strenuous effort. Thus Christ knew the mind and heart of God. He knew the truth of life was conserved in His human-divine personality, teaching and faith, to be projected into the eternity of time, not in any sense as the regenerating power of God, but a conviction of the truth of God's infinite and eternal love.

We cannot think of God as being limited in any sense, for man's best thought and experience is that God is unlimited and that no condition of life affects His attitude to man, and that there is no element in Him of wrath, vengeance or unforgiveness. Christ taught that it was possible to know the truth and to save the world through the truth, but impossible to save it through disunited religious organizations, and there may have been a time when Church people were ignorant of this fact, but that time is past, and Christians are now responsible for the reconstruction of their Church's faith, for it never will be reconstructed by the priesthood in harmony with modern, democratic principles and truth of faith. However, the man or woman who succeeds in reconstructing the disunited organizations of God's people into a unity of truth, righteousness and faith is deserving of at least as good treatment as the Christ received. It is evident to all that the outstanding need of the Church to-day is unity in truth and faith, and this is now the greatest problem of life to solve, and as no religious system has a true faith they have nothing to lose but everything to gain by a unity of faith in God, the Creator and Redeemer, for it is impossible to effect a right condition of life but by the truth.

Those who have a revelation of the truth based upon the fact of God as Creator and Redeemer and are born into His life, have a knoweldge that is hidden from those who know God only as a religious conception, whose theories do not appeal to reason and lacks the convincing force of truth and is disappointing in its results, and has absolutely failed

to effect the regeneration of the world, for the mass of humanity is ignorant of spiritual truth, for no Church teaches the truth about God, Christ and life, and the priesthood of every religion teaches their own distinctive, religious theories. Therefore the mass of the people have no opportunity to learn the truth about God through any religious system.

All religious systems are perpetuated largely by heredity and superstitious belief. Modern pagan religious theories extend back through thousands of years, and may yet project into future centuries. It is impossible to prophesy when humanity will recognize God alone as eternal love and life.

There is not a nation under heaven that has a direct faith in God as the only true and living God, as the Law and the Prophets and Christ declared Him to be. A religious passion of fervor and zeal that is not knowledge can never take the place of an intelligent, spiritual faith in God. However, the spirit of life broods over the void of our being, begetting His life of mind and soul, of love, goodness and faith, the light and truth of life.

Loyalty to the human need of the mass of humanity is the broadest conception of our obligation of loyalty to our fellowman. Christ's mission was to deal with the vital questions of human life, but He died an untimely death and left His unfinished work to the Church of God, whose inspired life has to deal with the things of time, and whose inspired faith has to deal with the eternity of life, and perhaps they only who live in the truth of life hath eternal life and loyalty abiding in them.

As a human brotherhood, the Church of God is evolutionary in its acquirement of knowledge that leavens the mass of humanity into unity of faith and truth. However, the Church has not utilized all resources of its divine heritage to make effectual all the essential existing elements of human unity, but has expended her forces largely on non-essentials, and it may have been impossible for the Church to recognize the divinely fixed standard of human life only as an evolution towards a true conception of God and the verities of life.

The Churches have confined their teaching largely to religious theories based upon assumed infallible authorities, which has proven to be limited in experience and opportunity to acquire a true conception of God and human problems, evidenced by the centuries it has taken to evolve our modern civilization, which may not measure up to the true standard of life in which the divinity of man finds full expression.



However, Christianity has evolved out of the crudest elements the highest civilization known to history, but Christian civilization has never measured up to God's fixed standard of human civilization, but the Church of God will found a civilization upon the infallible truth of "Love your neighbor as yourself" that will be infinitely better than our modern civilization.

This problem of righteousness defies the wisdom of the world's great men, and can only be solved by the wisdom that is apparent foolishness with the worldly wise, for God has designed that His Church will solve all human questions, but we may never locate God in a Church that is in sympathy with wrong human conditions, and the reconstruction of the Churches into sympathy with absolutely right conditions of life would revolutionize them perhaps eventually into the Church of God.

However, the reconstruction of the Churches into the Church of God is an immensely big problem, altogether too big for religionists, and God may only know how it can be done. The priesthood will not do it, and the people have not been educated up to the truth of life by the Churches, and religious theories have weakened their moral sense of absolute responsibility to God as Creator and Redeemer. They have confused Christ's conception of God, and have ignored Christ's teaching and faith as to God's personality and individuality, and have failed to apply the principles of life, of truth, to universal human need, for the great majority of the children of the Churches are outside of Church communion and are not members of any Church. Probably Church life does not appeal to them as the truth of life, or it may be there is not enough money and service in the Churches to save their children. There is in Canada alone at present about two million five hundred thousand Church members, who have over five million sons and daughters, brothers and sisters who are not members of any Church, and out of this five million one million should be added to the Churches' membership annually, apparently at a money cost of one billion dollars. But the fact is, there is not more than twenty thousand new members added to the Churches of Canada annually, at an approximate cost of twenty million dollars. So it is evident there is not enough money and service in the world to save its soul at the present money cost of one thousand dollars to add a new member to the Churches.

However, when these Churches are reconstructed into the true Church of God, there will be no other educative or legislative organization that can influence and control so

effectually the intellectual, moral, social and economical life of the world into righteous harmony. The most effective method to save the world continuously is not money power but the Divine Presence exhibited by the Disciples at Pentecost before they knew anything about Paul's religious theories, and who in obedience to the request of the Christ were all of one accord in one place waiting for the baptism of Divine Presence, and there were thousands saved daily by the presence of the Spirit of God, who eternally designed to save the world just by His conscious presence in human life. It is the mission of God's people to bring the Christian and unchristian world into a unity of fellowship and equality of life, into a unity of faith in the eternal God, whose kingdom is a human-divine oneness of righteous life, into which aristocratic and money domination has no more part than gross ignorance and viciousness. However, it will require money and service to proclaim the Gospel of Truth that "Ye must be born spiritually into the Kingdom of God," and both will be available.

The greatest question in the thought of spiritually-minded people is, "Can the world be saved now?" And these people are the greatest and best men and women who are alive to the universal human need of moral, social and economic revolution, and they realize the vastness of the problem and the imperative need of its solution before a greater disaster than the late World War has devastated the nations, as a result of worse human conditions than ever existed. So in the extremity of our great need of Light, Love and Truth, we must refer back to the Christ, the Truth of Life, for instructions. For it is a fact that human-divine knowledge must solve all human questions, and no doubt Christ's instructions would be the same He gave His disciples, and they are plain, and the condition simple and effective, but the number of people willing to test this only true way of saving the world may be limited.

Apparently it is God's eternal redemptive design that man universally can be saved into the Truth of Life by a unity of faith and purpose, and that God is only limited in His power to save the world by wrong human conceptions of God and life. These good people who are anxious about present human conditions are responsible for the independence and intelligence of their thought and faith, for God cannot save the world by the dictation of the Churches as to how He will save it, which is an absolutely fixed purpose of Deity, for true faith is trusting God for spiritual life, which is eternal, but faith is not belief or trust in religious theory or atoning sacrifice or any thing or person apart from God.



Though Christ was the greatest Teacher He was not a religious dictator, but ever directed the thought of His hearers to His Father, Who was ever more willing to give than the needy were to ask, and He told His disciples to wait for the promise of the Father until they were endued with power from on high; and He gives the same advice still to the Churches: "Wait in one accord until ye be endued with unity of purpose, power of truth, love and unity of faith, to leave the salvation of the world to the wisdom of God's eternal redemptive design, and wait in faith for His conscious presence of regenerative power," and the Church of God will ever have at least this Pentecostal precedent as an absolute assurance of God's power to save the world by His conscious regenerative presence. And unless the Church has this Pentecostal power, they may be positive there is some wrong element in their faith, in their attitude to God and man.

The actual salvation of man from immoral to moral life is perhaps the most positive conviction of the fact of God as the truth of human-divine eternal life. Formal religion gets nowhere in convicting the world of the fact of sin and of God as our eternal life, truth and faith as an experience is a positive reconstructive force in every sense.

Now this infallible teaching of the Christ is extremely fatal to the future hope of the many who ignore His teaching as too simple and self-renouncing. However, it is the only reconstructive teaching that moulds and fashions man into the truth of life, but so far it has not been universally accepted as the whole truth about God and life, and the world has suffered immensely, and may suffer infinitely more before the Churches are an organized spiritual unity to verify Christ's teaching as the truth.

Christ went to dinner with Simon, and a woman who was a great sinner came in and stood behind Jesus and washed His feet with her tears and wiped them with the hair of her head, and anointed them. The Pharisee said within himself: "If this man were a prophet He would have known the character of this woman and would not have let her touch Him, for her touch, especially in public, would have defiled a saintly Pharisee."

"Simon, I have something to say unto you." "Say on, Master." "A creditor had two debtors, the one owed him a large sum, the other a very small sum. Neither could pay, and the creditor frankly forgave them; which should be the more grateful?" "Why, Master, the one that owed most." "Simon, this woman may be a greater sinner than

you, but I can assure you that her sins are forgiven." Simon began to think again: "Who can forgive sins but God?"

He may not have known that the Christ was born into the life of God, begotten of God, the spirit of life, into oneness with Him, and knew the heart of God and His attitude to penitent sinners. We recognize the true character of God, the eternal spirit, almost entirely through human attributes. Christ thought of God as Father; the Fatherhood of God was a prominent characteristic of His teaching, and also He spoke of Himself, Who is so eminently a Divine Teacher and Saviour, as the Son of Man, also the Son of God. These terms, Father, Son, Saviour, are all human in their relation, and illustrate the nature of God of which we may be partakers.

However, the endowment of fatherhood, sonship or saviour will not make man two or more distinct personalities any more than it will God.

Jesus Christ and Paul have affected civilization more than any other men in history. We say that Christ's life and teaching will create a civilization that is based upon truth. However, the twentieth Christian century has dawned, not upon Christ's civilization, but upon Paul's civilization.

Paul was an ingenious religionist, and may have thought Christ was too diffident, and neglected to tell us all the truth about Himself, so Paul shot it off and made a civilization of his own, of which we know too much. However, the truth is here to stay, and when the glamor of Paul's paganism expends itself God, Christ, Truth and Righteousness may come into the thought and faith of the world as a fact. The Pharisees, like religionists of this age, were alarmed at the influence Christ's life and teaching would have upon their children. Christ was teaching them a lot about the truth of life and His Father that was foreign to the parents' religious thought, and they became alarmed lest the young Pharisees would be alienated by Christ's teaching from the faith of their fathers, but time has proven that their religion is hereditary and not an evolutionary spiritual church.

These Pharisees believed as sincerely in their religion that providentially conserved a knowledge of individual Deity, as Christian people do in their religion, which providentially conserves the truth of Christ's life and teaching; and both have forgotten that their religious knowledge should be progressive, an evolution toward a more



perfect thought of God, Christ and Life, the whole truth about which has not been discovered by the world yet.

Abraham was present at the birth of ancient Babylon. He heard the call and promise of a new land and visioned his righteous generations more numerous than the stars of heaven. He saw the world of his dreams; he lived the primitive and natural life with his beautiful Sarah, whom Kings loved in haste and repented as quickly their despotic method of wooing, for no nation, people, nor individual can afford to offend God's people. Abraham was rich in herds and flocks, in man-servants and maid-servants born in his tents. Lot's herdsmen quarrelled with Abraham's; Abraham proposed that Lot should choose his own location out of the land God had promised Abraham. Lot chose the fertile valley of the Jordan over against Sodom, a city whose wickedness had reached heaven. Lot was taken captive into a strange land. Abraham rescued him with his own private army of trained servants. God commended Abraham's unselfishness and renewed His promise to him. Abraham believed God and it was counted to him for righteousness. This surely was an infectious romance of righteous life,—God holding out to Abraham the promises of life. Abraham's God is Christ's God, and our God, and the world wants to know more about him than just that He is a fact, because He has left eternally the evidence of the fact in material creation. Faith is apparently believing God as holding out to us the promises of life, and is not necessarily introspective, but going out from self into the vastness of God, who alone is its objective.

Now, Christ's God is our God. His relationship to God, our relationship, and His conception of God should be ours; and He expressed the truth about God in His life by being born into it by God, the Spirit of Life, as we may be. There is no religious faith that is not based upon the fact of God, but a religious conception of God may be erroneous and pagan and entirely out of harmony with Christ's conception as to God's personality and attitude towards us. We may have a direct personal revelation of God to our life as regenerative and convincing as the infallible Sonship of Christ, which will do justice to God, Christ and humanity in fellowship and knowledge.

Man was spiritually begotten in the eternal regenerative thought of God, and his actual future was eternally present in redemptive love, and as our faith and spiritual apprehension visions the truth more fully about God, our Father, Who has begotten us into His life, we believe more fully in Christ as absolutely true, human-divine

life and less in religious theories. Flesh and blood can have no part in Deity, for there is nothing infinite and eternal but Spirit. Christ did not create the universe and may not be worshipped as eternal God. God is spirit and beyond our finite comprehension as infinite and eternal being, but we may discover Him in the spiritual revelation of Christ's life and faith, and the Christ-like who supply the world's need of love, sympathy and life, and we may not go out into the eternity of God not knowing whither we go.

"The heavens declare the glory of God," but perhaps not the salvation of our God. It may not be radiated through the spirit light of the stars, or we may not be conscious of it in the glory of the sun in its light, heat, growth, the life of every living thing, and we may not say, "This is our God," but we look into the face of God's human life and see mind and soul, love and faith radiating its divine light of life in virtue, in its fragrance and beauty, into the life of the world, and we say: "Their God shall be our God, their people our people, and where they dwell there will be dwell also, and there will we be buried."

Now, this is the birthright of the Church of God, to project its human-divine qualities continuously into the life of the world, entirely apart from any pagan conception of God. For all time, spiritual faith has visioned God as its objective, and when our conception of Him is based upon the truth of Christ's life, not on Christ's death, our faith becomes the power of God in human salvation. But it is better to have a very imperfect conception of God than to lose our beliefs in the religious theories of our church, and not have a more truthful conception to fill the void of hell that is in the soul that has no conception at all of truth. However, along the pathway of radical, progressive evolution toward truth of life are strewn the most destructive devices of hell:

So grant us, Lord, the patient heart  
To climb the upward way,  
Until we stand upon the height  
And see the perfect day.

Physical life is distinctively mortal, and can never be inseparably one with the immortal element of life which God, the Spirit, breathes into mortal man, any more than Deity can be one inseparable human-divine Person, united in one nature. The one is created material, mortal; the other, uncreated, self-existing immortal spirit. There is nothing eternal but spirit; mortal can have no part in Deity, therefore Christ, as man, is not God, nor did He



create the universe, nor did he ever make any claim to Deity. The climax of all Christ's teaching was that unless we eat His flesh and drink His blood we have no life in us, which was a personal, practical application of truth, that we must conform our body to the spirit life as Christ did, that our physical being may be divested of sin in thought, act, desire and tendency.

In the present condition of universal life we cannot afford to trifle with the facts about God and life; we must have an absolutely true basis for our faith, and if we limit the eternal God's power to save, apart from atoning blood, then what have we left to dispute about? Nothing on earth, in heaven or hell; we may go as we please, just as the world is largely doing now. The fact is we are not being taught to believe in God alone as our only source of natural and eternal life, apart from any religious theories, and who alone breathes into us the elements of His own life.

The truth would give to unknown millions a knowledge of God they never have had, God as love, peace, righteousness; a unified humanity in one faith, one God, one Church; an infinitely better civilization than we are ~~fitting~~ in Europe and Asia and America. However, it may be impossible to reconstruct now upon principles of spiritual truth entirely apart from religious theories. It may be impossible to create now a democratic, social, educational, spiritual brotherhood. We may not be able to make the sacrifice of denominational interests and belief in the Deity and atonement of the Christ; we may not be able to sacrifice upon the altar that made the Christ the truth of life, the way to God, the infallible teacher, the bread of life to the world. However, there is but this step in our choice between life and death.

Adam and Eve heard the voice of the Lord God, walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden, and the Lord God called unto Adam, and said "Where art thou?" And Adam said, "I heard Thy voice in the garden and hid myself; I was afraid because I was naked." The primitive conception of creation visioned back through the vista of unknown ages the origin of man, sin, death and hope as the present condition of life. The suggestion that man in his primitive state was normally moral with a possibility of remaining normal, or of being better or worse, has been made. However, he plucked from the Tree of Life the knowledge of evil, and voluntarily turned away from the truth, which is



still being guarded by some mysterious power of evil, and the world finds it difficult to discover the actual truth about God and life.

Our association with God is no doubt better than Adam and Eve's in Eden. We might not want to hear God's voice or talk with Him personally in our homes, factories or business places. We might have to hide from Him, and He might never make a second visit to us. However, the world, man, sin, death and hope of life eternal is as it ever was in the creative thought of God, and the Garden of Eden story is a beautiful vision and realization of creation and the origin of man. For the revelation of all the verities of life, God and creation may be from within us.

God made Adam and Eve pure as the lily, white as the snow, but evil thought and desire was suggested, perhaps naturally, for sin is the abuse of the good gifts of God. The flaming sword of passion separated them from the conscious presence of God, and they saw their nakedness, and God called and said, "Where art thou, Adam?" and Adam said, "I heard Thy voice and hid myself, for I was ashamed because I was naked."

Christ taught that our physical life must be absolutely subject to our spiritual life. Physical passions, avarice, inordinate personal display and excessive love of dissipating pleasures are flaming swords that keep us from the Tree of Life. We never heard of Adam and Eve returning to the Eden of purity, the garden of love and the Tree of Life, but we hear of the good and bad elements in their posterity.

Abel brought of the fruit of the earth and offered it sincerely to God as atonement for the sin of his soul, and he heard the voice of the Lord God in his life again; and Cain slew him because God had no regard to his insincere offering. And such is life still.

There are many ingenious religious devices to get to the Tree of Life and to hear again the voice of the Lord God walking in the garden of love. Perhaps the only way is by independent thought effecting a sincere purpose in our life, to turn toward God and listen for His voice of Love, Peace and Righteousness in our Life.





